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Move a notch higher.

Honest methods wait for honest men.

The truly strong never ignores the truly weak.

The devil finds many letters for idle hands to write.

Beauty attracts admiration but it takes money to draw interest.

To attempt a great work is bound to make of you a great worker.

There is no profit in friendship that knows no investment of self.

God's money has built many a man's city.

Gratify your smart business.

It takes a man with a lot of earthy brass about him to dispose of the heavenly gold brick.

God and the angels, the son and holy ghost, have all developed into a large pipe dream.

One can never tell what sort of fruit will fall when you begin to shake the orthodox Christian tree.

Christian theology never had the capacity for making fast friends, but it has made fools, hypocrites and enemies by the thousand.

The poet writes glibly about the "footsteps in the sands of time" but he probably never got a pebble in his shoe.

According to that St. Louis preacher the world will never be brought to Christ until new types and methods are in vogue. We opine that when these come in vogue Christ will go way back and sit down.

Those good ladies of Omaha who object to stocking encaused plaster of paris limbs in store windows should get the fire department to turn the hose on the hosiery and all might be well.

When the indictments are all in San Francisco may decide to put the remaining honest men in jail. It would be an awful burden to confine all the others at public expense. One can see what that would mean should justice be properly dealt and still the preachers prate of prayer and faith as a means to saving grace and right doing.

Criticism, like charity, should begin at home, but this is a point seldom thought of by the modern preacher or his followers. As a rule they take kindly to criticising others, especially those who fail to agree with them. Every fault and every foible is magnified until it becomes a mountain of crime and this is why the world needs reforming so much, in the eyes of the Christian believers.

Under our present industrial system the man who toils is fighting a constantly losing battle. He is wearing out heart and hand and brain for a crust that grows scantier every day. While the many battle desperately for life the few piling up fortunes which they cannot use or spend or take with them when they shuffle off this mortal coil. It is poor consolation to point to a Christian heaven and tell the worker that he will find his reward "over there."

"Love one another" taught the apostle of universal peace, but his followers keep at a respectful distance from the precept. It is recorded

from Alliance, Ohio, that a delegation of thirty Christians invaded the meeting of another body of Christians and by using squirt guns filled with a powerful acid they turned the fiery liquid full upon the worshippers while they were assembled about the altar, kneeling in prayer. It is reported that a full dozen were painfully injured while some of them had their clothing almost burned off. What appears to be worse is that the civil authorities took no notice of the incident. This is a so-called Christian land where the saints howl because God is not mentioned in the constitution. How these Christians do love each other.

After spending considerable energy against the terpsichorean art and the ball room, generally, now comes a preacher, in the person of Rev. Rufus A. White, backed up by another preacher, Rev. J. Lloyd Jones, who are giving all possible encouragement to inaugurating dancing in the churches as a counter attraction to the dance halls, and as a means of getting the young people to attend church. The dance halls are condemned by these preachers as "evil resorts" because of the "dirtations" that are said to attend them, utterly unmindful of the fact that "dirtations" attend the church and Sunday school just as much. The clergy perceive a rapid falling off in church attendance and as the Bible fails to draw the giddy waltz is to be relied upon to do the work. What the preachers in one age condemn, the preachers in another will commend. Perhaps, who knows, the end will justify the means.

In spite of the tearful protestations of Ireland, Corrigan, et al, the French government seems perfectly able to enforce its separation law even if occasional trouble arises. No farmer ever got rid of a nest of snakes without a fight and it was not to be expected that the priests would willingly leave the snap they had been enjoying for years. Papal bulls have no visible effect upon the French leaders and this is wherein they show good sense and good judgment. Religious tirades are no longer effective in civil government and although it has taken labor of years to impress this fact upon the mind of the Vatican a successful impression has at last been made. Were the Pope and his advisers business-wise they would not risk losing other valuable possessions by keeping up a continual agitation of the religious questions in government. France has set a pace for the balance of the world in these matters.

The words enemy of religion and the bible are those who insist upon its inerrancy, those, who strive by some esoteric elchemy of logic to transmute its every fragment of base metal into bars of wisdom's yellow gold. During the dark ages hideous orthodox prevailed and practically every man and every woman was a church member. Today, our churches are empty.

There is nothing but taking the measure of the man who gives by taking the measure of the man who gives. Does this mean that there is nothing but egoism, animalism, and physiologic action in mother-love, and in all other love, by extension? By no means. Even with the lower animals there is certainly something besides simple tactisms and tropisms, something besides involuntary and mechanical movements of the same nature as physical and chemical reactions. In addition to these there is an element non-existent in the metal and the chemical salt—a vague consciousness. Higher up in the animal scale, it is certain that there is something beyond the physiological needs that determine numerous acts interpreted as altruistic; a more elevated consciousness begins to develop, which in the human race reaches a still loftier plane and which, in future, may rise higher yet. But it remains evident that at the bottom there is egoism, material necessities, physiology, animality. Of all these, sure signs remain even in the highest organisms.

HOW COMES THE MOTHER LOVE?

Whence comes the Mother Love? How frequently have we been impressed with this sentiment when exhibited by the lower animals. Christians have long contended that it is a touch of the divine spark alleged to have emanated from a god, some sort of a personal god, without regard to condition or environment. From the realm of scientific research comes the information that this Mother Love, this regard for offspring, common to mankind and animals of all kinds is built upon purely material and physiological considerations and another lance has pierced the hide of iron-bound orthodoxy.

The study of such a sentiment can be based upon scientific considerations alone. Theology cannot penetrate far enough to decide such an issue. It is beyond the plane of religious thought. The sentiment has nothing in common with the orthodox religion, or with any religion. It is not even a parallel with the so-called love of God for the children of earth, in that the Mother Love is sweeter, more self-sacrificing, more true and capable than the love of any god for man could possibly be. The Mother would never place her offspring amid the danger of temptation, knowing that her child possessed a sinful, weakening nature, subject to the temptation, ready to yield, and then consign it to an endless hell for falling in temptation's path. This is the way god is said to have treated man and the Mother Love is no argument for a just or merciful god for the god the Christians worship has neither justice or mercy in his makeup.

Henry de Varigny, a French Naturalist and biologist, writing on this subject has furnished much excellent data accompanied with strong argument to back it up. Being worthy of personal and furnishing excellent food for thought, it is here quoted in part:

"Love in the protozoa . . . is evidently very much a physical phenomenon. It resembles the process by which two chemical substances combine. Here, as in a great number of acts, we have some have seen preferences, antipathies, etc., there are only physico-chemical laws in play. They have much in common, in fact, with movements that take place in inorganic matter, with the inner phenomena of atoms, the processes of crystallization etc., in which the imagination may see the expression of feelings and emotions of a high degree.

"We must, however, reject all imagination and the anthropomorphic sentimentalism that ignorance so easily imparts; and the great interest in Giard's work lies in the rigor with which he ex-

cludes all this from his study of mother-love in animals.

"See, for instance, a mother crab carrying about a mass of eggs. Touch one of them and the creature protests with vigor. She becomes angry and opens her huge claws to repel the aggressor. Shall we say that mother-love is quite evident here? This mother defends her young even before they are born! . . . To which the naturalist answers . . . that the female who is carrying about a sacelline parasite instead of eggs acts exactly in the same way. The probabilities are that the eggs and the parasite occasion identical sensations and that touching either is equally disagreeable to the crab. There is no mother-love in this, therefore.

"Again, some cochineal insects, after having laid their eggs, die, covering them with their bodies. It is easy to write eloquently of this, in celebration of the heroism of this dying mother who defends her offspring with her own body. But this is pure it has not the strength to go elsewhere. That is all.

"How about the fishes? Mother-love is at least not violent among them. Some leave their eggs at the bottom of the water; others leave them on the surface. . . . Some fish, however, take a certain care of their eggs; the Chinese macropod looks up from time to time into its mouth and changes their position. 'Excellent father!' do we say? The truth seems to be that at this time the fish's mouth contains a certain amount of mucus, and that the eggs help to agglutinate this and move it."

Certain serpents exhibit a like phenomenon, the writer goes on to say. Those that incubate their eggs manifest apparent signs of mother-love that are rather due, Giard says, to fever. The creature endeavors to cool itself by contact with the eggs and as the fever abates, this desire also lessens. In birds, too, the author insists that what is usually interpreted as maternal feeling may in many cases be ascribed to other causes. Incubation is more common among them than among reptiles, he says, simply because, their bodily temperature is higher and the fever therefore is more marked at the time of setting. But how about the higher animals? Says the writer:

"Many cases have been described where animals have adopted the young of other species when their own have died or have been removed; lionesses have adopted puppies; cats, rabbits or even rats. These cases are counted by the hundreds, and in many of them the adoptive brood belongs to a species which normally lives on bad terms with that of mother. So we are told: 'See the strength of the maternal instinct! This creature desires to be a mother at any price. Her maternal love has undergone perversion, but its existence is very much in evidence.' Naturalists, however, take another view. They regard the adoptive mother's real reason selfish than altruistic."

It is a fact that New York courts have seen fit to rule so wisely and well. The court was divided in its opinion and dissenting opinions from that of the majority were given.

One of the most peculiar features of the Court's judgment is that in the majority opinion which is given by Chief Justice Cullen, he asserts that the article complained of cannot be "indecent" because of the fact that one of his brother Judges, namely, O'Brien, quotes the article in full, and from this he argues that if it were indecent he would not thus consent to its republication even in a law journal. Because of this fact the opinion of the Chief Justice is here given in full for the benefit of Blade readers. He says:

I concur in the opinion of the majority of the court that the article complained of does not fall within the provisions of section 317 of the Penal Code, under which the defendant was indicted, which section makes it a misdemeanor to sell, give away or show any "obscene, lewd, lascivious, filthy, indecent or disgusting book, paper or picture," &c. That the article is a scurrilous and vile attack on a large and respected body of Christian clergymen is unquestionable. (That it is "indecent" from consideration of propriety is just what I claim, but that is not the indecency condemned by this section of the Code. The preceding section punishes indecent exposure of person, the next section the sale of articles for indecent or immoral use. The chapter in which all the sections are found is headed "Indecent exposures, obscene exhibitions, books and prints, and bawdy and other disorderly houses." From the context of the statute it is apparent that it is directed against lewd, lascivious and salacious or obscene publications, the tendency of which it to excite lustful and lecherous desire. That such is not the effect of the publication is clear from the fact that my brother who writes the dissenting opinion publishes it in full, and I am entirely certain that did he believe the tendency of the article was lecherous and salacious he would not find justice for its publication in the fact that the majority of the court, from whose decision he feels constrained to dissent, entertain a contrary view. In the English case cited by my brother no part of the improper publication is reproduced, but the report is confined to a statement of its general character. I regret that the publication should appear in the reports of this court not because I deem it lewd, but because I feel that the reports of this court should not be made the means of perpetuating a scurrilous and wanton slander on any class of the community. This is an example of the extent to which sectarian religious animosities may lead a weak and disordered mind, for it is mere charity to consider such to be the character of the writer of the production. Since, however, the article is to appear, I may challenge its comparison with many that have been published in this country and that have gone far beyond the article now before us. It is no answer to say that the Mormons, while they prac-

LEGAL BLOW AT THE OBSCENITY PROSECUTIONS.

Through the kindly consideration of a friend the Blade is in receipt of a portion of a copy of the New York Journal, under the date of June 7, which contains an account of the trial and victory of N. A. Eastman, of that state, a trial based upon the federal ban in Louisville in the prosecution of the former editor of this paper at the hands of religious fanatics because of the publication of the Virgin Mary article by Grier Kidder. The issues are identically one and the same. In the eyes of religious fanaticism anything is "obscene" which attacks their creeds and formulas, but the courts have held differently and these tribunals have shown that the letter and spirit of the religious freedom guaranteed by the constitution are not to be trifled with.

In the decision just rendered by a majority of the Judges on the Appellate bench of the Empire State, in which it is said that the "article complained of does not come under the section of the Penal Code upon which the prosecution was brought" brings a rather forceful reminder of the judgment rendered by Judge Walter Evans of the federal bench in Louisville in the prosecution of the former editor of this paper at the hands of religious fanatics because of the publication of the Virgin Mary article by Grier Kidder. The issues are identically one and the same. In the eyes of religious fanaticism anything is "obscene" which attacks their creeds and formulas, but the courts have held differently and these tribunals have shown that the letter and spirit of the religious freedom guaranteed by the constitution are not to be trifled with.

The question has often been asked "What con-

stitutes an indecent publication?" The devout Christian and the unbeliever in Christian dogmas would each give a different answer. The principle is involved when a person is accused of being a blasphemer. If a man does not believe in God, and God being but an unfounded and unproven theory, it is legally and morally certain that such a man cannot blaspheme God, for he certainly cannot blaspheme that which does not exist. Before God can be blasphemed he must exist and the person blaspheming must believe in his existence. Conversely the idea of blasphemy only exists in the mind of a believer and it is, after all, but an element of religious faith. Acting upon this principle and rendering a liberal construction of the constitutional provisions regarding religious liberty, the courts have refused to sustain prosecutions for blasphemy and they have been careful to discriminate between blasphemy, so-called, and alleged obscenity. In the decision of Judge Evans, as concerned editor C. C. Moore, it was held that while the Kidder article might have been blasphemous, or even sacrilegious, it was not "obscene" as that term was defined by law, and as the former were not offenses against the government of the United States, no offense had been committed and the indictment was dismissed.

Upon an examination of the issues in controversy between the People of the State of New York, appellant, and Newton L. A. Eastman, appellee, we find almost a similar state of facts. The article for which he had been brought to trial was an attack upon the Roman Catholic faith in particular and Christianity, in general. Some harsh and bitter language was used and while the Appellate judges deplored the use of such language in a public print, they could not find that it came within the purview of the law and the accused was discharged. This is a clean cut victory and a decided set-back for the pseudo pietists. At the same time it is a clearing away of the pietistical brush for Theodore Schroeder, the legal adviser and representative of the Free Speech League in his defense of Bernard MacFadden before the courts of the same state. Eastman and his attorneys are to be congratulated upon the outcome of the trial and the Blade expresses the profound hope that his will be among the last of such trials to be brought before the judicial tribunals of the country.

The article written and published by Eastman was a tirade against the confessional, which is decried in scathing language. On the other hand he presented a plea that both men and women, who desire to make a confession of sins, real or imaginary, should "go straight to Jesus Christ and not in a concealed and secluded place, alone with a wicked priest." From this we can but infer that it was a case of one Christian assailing another Christian because of his faith, and not a contest between a believer and an unbeliever.

But that it does a thing of religion. We misconstrue. Mr. Wain.

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